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THE
MAGUS,
OR
CELESTIAL INTELLIGENCER;
BEING
A COMPLETE SYSTEM OF
OCCULT PHILOSOPHY.

Knight and Compton, Printers, Middle Street, Cloth Fair.



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Francis Barrett.
Student in Chemistry, Metaphysics,
Natural & Occult Philosophy &c. &c.

THE
MAGUS,
OR
CELESTIAL INTELLIGENCER;
BEING
A COMPLETE SYSTEM OF
OCCULT PHILOSOPHY.

— — — — —
IN THREE BOOKS:

Containing the Antient and Modern Practice of the Cabalistic Art, Natural and Celestial Magic, &c.; shewing the wonderful Effects that may be performed by a Knowledge of the

Celestial Influences, the occult Properties of Metals, Herbs, and Stones,

AND THE

APPLICATION OF ACTIVE TO PASSIVE PRINCIPLES.

EXHIBITING

THE SCIENCES OF NATURAL MAGIC;

Alchymy, or Hermetic Philosophy;

ALSO

THE NATURE CREATION, AND FALL OF MAN;

His natural and supernatural Gifts; the magical Power inherent in the Soul, &c.; with a great Variety of rare Experiments in Natural Magic:

THE CONSTELLATORY PRACTICE, or TALISMANIC MAGIC;

The Nature of the Elements, Stars, Planets, Signs, &c.; the Construction and Composition of all Sorts of Magic Seals, Images, Rings, Glasses, &c.;

The Virtue and Efficacy of Numbers, Characters, and Figures, of good and evil Spirits.

MAGNETISM,

AND CABALISTICAL OR CEREMONIAL MAGIC;

In which the secret Mysteries of the Cabala are explained; the Operations of good and evil Spirits; all Kinds of Cabalistic Figures, Tables, Seals, and Names, with their Use, &c.

THE TIMES, BONDS, OFFICES, AND CONJURATION OF SPIRITS.

TO WHICH IS ADDED

Biographia Antiqua, or the Lives of the most eminent Philosophers, Magi, &c.

The Whole illustrated with a great Variety of

CURIOUS ENGRAVINGS, MAGICAL AND CABALISTICAL FIGURES, &c.

— — — — —
BY FRANCIS BARRETT, F.R.C.

Professor of Chemistry, natural and occult Philosophy, the Cabala, &c. &c.

LONDON:

**PRINTED FOR LACKINGTON, ALLEN, AND CO., TEMPLE OF THE MUSES,
FINSBURY SQUARE.**

1801.

PREFACE.

IN this Work, which we have written chiefly for the information of those who are curious and indefatigable in their enquiries into occult knowledge, we have, at a vast labour and expence, both of time and charges, collected whatsoever can be deemed curious and rare, in regard to the subject of our speculations in Natural Magic---the Cabala---Celestial and Ceremonial Magic---Alchemy---and Magnetism; and have divided it into two Books, sub-divided into Parts: to which we have added a third Book, containing a biographical account of the lives of those great men who were famous and renowned for their knowledge; shewing upon whose authority this Science of Magic is founded, and upon what principles. To which we have annexed a great variety of notes, wherein we have impartially examined the probability of the existence of *Magic*, both of the good and bad species, in the earliest, as well as in the latter, ages of the world. We have exhibited a vast number of rare experiments in the course of this Treatise, many of which, delivered in the beginning, are founded upon the simple application of actives to passives; the others are of a higher speculation.

In our history of the lives of Philosophers, &c. we have omitted nothing that can be called interesting or satisfactory. We have taken our historical characters from those authors most deserving of credit; we have given an outline of the various reports tradition gives of them; to which are annexed notes, drawn from the most probable appearance of truth, impartially describing their characters and actions; leaning neither to the side of those who doubt every thing, nor to them whose credulity takes in every report to be circumstantially true.

At this time, the abstruse sciences of Nature begin to be more investigated than for a century past, during which space they have been almost totally neglected; but men becoming more enlightened, they begin to consider the extraordinary effects that were wrought by ancient philosophers, in ages that were called dark. Many, therefore, have thought that time, nature, causes, and effects, being the same, with the additional improvements of mechanical and liberal arts, we may, with *their knowledge of Nature*, surpass them in the producing of wonderful effects; for which cause many men are naturally impelled, without education or other advantage, to dive into the contemplation of Nature; but the study thereof being at first difficult, they have recourse to lay out a great deal of money in collecting various books: to remedy which inconvenience and expence, the Author undertook to compose THE MAGUS, presuming that his labours herein will meet with the general approbation of either the novitiate or adept: for whose use and instruction it is now published.

But to return to the subject of our Book: we have, in the First Part, fully explained what Natural Magic is; and have shewn that, by the application of actives to passives, many wonderful effects are produced that are merely natural, and done by manual operations. We have procured every thing that was valuable and scarce respecting this department of our work, which we have introduced under the title of Natural Magic; and a variety of our own experiments likewise. In the possession of this work, the laborious and diligent student will find a complete and delectable companion; so that he who has been searching for years, for this author and the other, will in this book find the marrow of them all.

But I would advise, that we do not depend too much upon *our own wisdom* in the understanding of these mysteries; for all earthly wisdom is foolishness in the esteem of God---I mean all the wisdom of man, which he pretends to draw from any other source than God alone.

We come next to the Second Part of our First Book, treating of the art called the *Constellatory Practice*, or *Talismanic Magic*; in which we fully demonstrate the power and efficacy of *Talismans*, so much talked of, and so little understood,

understood, by most men : we therefore explain, in the clearest and most intelligible manner, how *Talismans* may be made, for the execution of various purposes, and by what means, and from what source they become vivified, and are visible instruments of great and wonderful effects. We likewise shew the proper and convenient times ; under what constellations and aspects of the planets they are to be formed, and the times when they are most powerful to act ; and, in the next place, we have taught that our own spirit is the vehicle of celestial attraction, transferring celestial and spiritual virtue into *Seals, Images, Amulets, Rings, Papers, Glasses, &c.* Also, we have not forgot to give the most clear and rational illustration of sympathy and antipathy--attraction and repulsion. We have likewise proved how cures are performed by virtue of sympathetic powers and medicines--by seals, rings, and amulets, even at unlimited distances, which we have been witnesses of and are daily confirmed in the true and certain belief of. We know how to communicate with any person, and to give him intimation of our purpose, at a hundred or a thousand miles distance ; but then a preparation is necessary, and the parties should have their appointed seasons and hours for that purpose ; likewise, both should be of the same firm constancy of mind, and a disciple or brother in art. And we have given methods whereby a man may receive true and certain intimation of future things (by dreams), of whatsoever his mind has before meditated upon, himself being properly disposed. Likewise, we have recited the various methods used by the antients for the invocation of astral spirits, by *circles, crystals, &c.* ; their forms of exorcism, incantations, orations, bonds, conjurations ; and have given a general display of the instruments of their art ; all of which we have collected out of the works of the most famous magicians, such as Zoroaster, Hermes, Apollonius, Simon of the Temple, Trithemius, Agrippa, Porta (the Neapolitan), Dee, Paracelsus, Roger Bacon, and a great many others ; to which we have subjoined our own notes, endeavouring to point out the difference of these arts, so as to free the name of Magic from any scandalous imputation ; seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both wise and happy ; and the practice so far from

being offensive to God or man, that the very root or ground of all magic takes its rise from the Holy Scriptures, viz.,---“The fear of God is the beginning of all wisdom ;”---and charity is the end : which fear of God is the beginning of Magic ; for Magic is wisdom, and on this account the wise men were called *Magi*. The magicians were the first Christians ; for, by their high and excellent knowledge, they knew that that Saviour which was promised, was now born man---that Christ was our Redeemer, Advocate, and Mediator ; they were the first to acknowledge his glory and majesty ; therefore let no one be offended at the venerable and sacred title of Magician---a title which every wise man merits while he pursues that path which Christ himself trod, viz. humility, charity, mercy, fasting, praying, &c. ; for the true magician is the truest Christian, and nearest disciple of our blessed Lord, who set the example we ought to follow ; for he says---“If ye have faith, &c. ;” and “This kind comes not by fasting and prayer, &c. ;” and “Ye shall tread upon scorpions, &c. ;” and again, “Be wise as serpents, and harmless as doves.”---Such instructions as these are frequently named, and given in many places of the Holy Scriptures. Likewise, all the Apostles confess the power of working miracles through faith in the name of Christ Jesus, and that all wisdom is to be attained through him ; for he says, “I am the light of the world !”

We have thought it adviseable, likewise, to investigate the power of numbers, their sympathy with the divine names of God ; and, seeing the whole universe was created by number, weight, and measure, there is no small efficacy in numbers, because nothing more clearly represents the Divine Essence to human understanding than numbers ; seeing that in all the Divine holy names there is still a conformity of numbers, so that the conclusion of this our First Book forms a complete system of mathematical magic ; in which I have collected a vast number of curious seals from that famous magician Agrippa, and likewise from Paracelsus, noting them particularly, as I have found them correspondent with true science on experiment.

The Second Book forms a complete treatise on the mysteries of the Cabala and Ceremonial Magic ; by the study of which, a man (who can separate himself from material objects, by the mortification of the sensual appetite---abstinence

abstinence from drunkenness, gluttony, and other bestial passions, and who lives pure and temperate, free from those actions which degenerate a man to a brute) may become a recipient of Divine light and knowledge; by which they may foresee things to come, whether to private families, or kingdoms, or states, empires, battles, victories, &c. ; and likewise be capable of doing much good to their fellow-creatures : such as the healing of all disorders, and assisting with the comforts of life the unfortunate and distressed.

We have spoken largely of prophetic dreams and visions in our Cabalistic Magic, and have given the tables of the Cabala, fully set down for the information of the wise ; some few most secret things being reserved by the Author for his pupils only, not to be taught by publication.

The Third Book forms a complete Magical Biography, being collected from most antient authors, and some scarce and valuable manuscripts ; and which has been the result of much labour in acquiring. Therefore, those who wish to benefit in those studies, must shake off the drowsiness of worldly vanity, all idle levity, sloth, intemperance, and lust ; so that they may be quiet, clean, pure, and free from every distraction and perturbation of mind, and worthily use the knowledge he obtains from his labours.

Therefore, my good friend, whosoever thou art, that desirest to accomplish these things, be but persuaded first to apply thyself to the ETERNAL WISDOM, entreating him to grant thee understanding, then seeking knowledge with diligence, and thou shalt never repent thy having taken so laudable a resolution, but thou shalt enjoy a secret happiness and serenity of mind, which the world can never rob thee of.

Wishing thee every success imaginable in thy studies and experiments, hoping that thou wilt use the benefits that thou mayest receive to the honour of our Creator and for the profit of thy neighbour, in which exercise thou shalt ever experience the satisfaction of doing thy duty ; remember our instructions---to be silent : talk only with those worthy of thy communication---do not give pearls to swine ; be friendly to all, but not familiar with all ; for many are, as the Scriptures mention---wolves in sheep clothing.

FRANCIS BARRETT.

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ADVERTISEMENT.

AS an Introduction to the Study of Natural Magic, we have thought fit to premise a short discourse on the Influence of the Stars, and on Natural Magic in general, showing how far the influences of the heavenly bodies are useful to our purposes, and likewise to what extent we may admit those influences; rejecting some speculations concerning the planetary inclinations, as far as they appertain to questionary abuses, that seem to us idle, and of no validity, or yet founded on any principles of sound philosophy, or corresponding to the word of God in the Scriptures. In which discourse we have fully set down our reasons for rejecting some parts of astrology, and admitting others which are founded on good principles, and coinciding with the Scriptures and Natural Philosophy: our purpose being to clear the understanding of errors, and not to enforce any thing but what appears to be substantiated by nature, truth, and experiment.

INTRODUCTION

TO THE

STUDY OF NATURAL MAGIC.

OF THE INFLUENCES OF THE STARS.

IT has been a subject of ancient dispute whether or not the stars, as second causes, do so rule and influence man as to ingraft in his nature certain passions, virtues, propensities, &c., and this to take root in him at the very critical moment of his being born into this vale of misery and wretchedness ; likewise, if their site and configuration at this time do shew forth his future passions and pursuits ; and by their revolutions, transits, and directed aspects, they point out the particular accidents of the body, marriage, sickness, preferments, and such like ; the which I have often revolved in my mind for many years past, having been at all times in all places a warm advocate for stellary divination or astrology : therefore in this place it is highly necessary that we examine how far this influence extends to man, seeing that I fully admit that man is endowed with a free-will from God, which the stars can in no wise counteract. And as there is in man the power and apprehension of all divination, and wonderful things, seeing that we have a complete system in ourselves, therefore are we called the microcosm, or little world ; for we carry

a heaven in ourselves from our beginning, for God hath sealed in us the image of himself; and of all created beings we are the epitome, therefore we must be careful, lest we confound and mix one thing with another. Nevertheless, man, as a pattern of the great world, sympathizes with it according to the stars, which, agreeably to the Holy Scriptures, are set for times and seasons, and not as causes of this or that evil, which may pervade kingdoms or private families, although they do in some measure foreshew them, yet they are in no wise the cause; therefore I conceive in a wide different sense to what is generally understood that "Stars rule men, but a *wise man* rules the stars:" to which I answer, that the stars do not rule men, according to the vulgar and received opinion; as if the stars should stir up men to murders, seditions, broils, lusts, fornications, adulteries, drunkenness, &c., which the common astrologers hold forth as sound and true doctrine; because, they say, Mars and Saturn, being conjunct, do this and much more, and many other configurations and afflictions of the two great infortunes (*as they are termed*), when the benevolent planets Jupiter, Venus, and Sol, happen to be detrimented or afflicted; therefore, then, they say men influenced by them are most surely excited to the commission of the vices before named; yet a wise man may, by the liberty of his own free-will, make those affections and inclinations void, and this they call "To rule the stars;" but let them know, according to the sense here understood, first, it is not in a wise man to resist evil inclinations, but of the grace of God, and we call none wise but such as are endued with grace; for, as we have said before, all natural wisdom from the hands of man is foolishness in the sight of God; which was not before understood to be a wise man fenced with grace; for why should he rule the stars, who has not any occasion to fear conquered inclinations?—therefore a natural wise man is as subject to the slavery of sin as others more ignorant than himself, yet the stars do not incline him to sin. God created the heavens without spot, and pronounced them good, therefore it is the greatest absurdity to suppose the stars, by a continual inclining of us to this or that misdeed, should be our tempters, which we eventually make them, if we admit they cause inclinations; but know that it is not from without, but within, by sin, that evil inclinations do arise: according to the Scriptures,

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“ Out of the heart of man proceed evil cogitations, murmurs, adulteries, thefts, murders, &c.” Because, as the heavens and apprehension of all celestial virtues are sealed by God in the soul and spirit of man ; so when man becomes depraved by sin and the indulgence of his gross and carnal appetite, he then becomes the seat of the Infernal Powers, which may be justly deemed a hell ; for then the bodily and fleshly sense obscures the bright purity and thinness of the spirit, and he becomes the instrument of our spiritual enemy in the exercise of all infernal lusts and passions.

Therefore it is most necessary for us to know that we are to beware of granting or believing any effects from the influences of the stars more than they have naturally ; because there are many whom I have lately conversed with, and great men, too, in this nation, who readily affirm that the *stars* are the causes of any kinds of diseases, inclinations, and fortunes ; likewise that they blame the stars for all their misconduct and misfortunes.

Nevertheless, we do not by these discourses prohibit or deny all influence to the stars ; on the contrary, we affirm there is a natural sympathy and antipathy amongst all things throughout the whole universe, and this we shall shew to be displayed through a variety of effects ; and likewise that the stars, as signs, do foreshew great mutations, revolutions, deaths of great men, governors of provinces, kings, and emperors ; likewise the weather, tempests, earthquakes, deluges, &c. ; and this according to the law of Providence. The lots of all men do stand in the hands of the Lord, for he is the end and beginning of all things ; he can remove crowns and sceptres, and displace the most cautious arrangements and councils of man, who, when he thinks himself most secure, tumbles headlong from the seat of power, and lies grovelling in the dust.

Therefore our astrologers in most of their speculations seek without a light, for they conceive every thing may be known or read in the stars ; if an odd silver spoon is but lost, the innocent stars are obliged to give an account of it ; if an old maiden loses a favourite puppy, away she goes to an oracle of divination for information of the whelp. Oh ! vile credulity, to think that those celestial bodies take cognizance of, and give in their configurations and aspects, continual information of the lowest and vilest transactions of dotards, the most trivial

trivial and frivolous questions that are *pretended* to be resolved by an inspection into the figure of the heavens. Well does our legislature justly condemn as juggling impostors all those idle vagabonds who infest various parts of this metropolis, and impose upon the simple and unsuspecting, by answering, for a shilling or half-crown fee, whatever thing or circumstance may be proposed to them, as if they were God's vicegerents on earth, and his deputed privy counsellors.

They do not even scruple ever to persuade poor mortals of the lower class, that they shew images in glasses, as if they actually confederated with evil spirits: a notable instance I will here recite, that happened very lately in this city. Two penurious Frenchmen, taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contrived a telescope or optic glass as that various letters and figures should be reflected in an obscure manner, shewing the images of men and women, &c. ; so that when any one came to consult these jugglers, after paying the usual fee, they, according to the urgency of the query, produced answers by those figures or letters; the which affrights the inspector into the glass so much, that he or she supposes they have got some devilish thing or other in hand, by which they remain under the full conviction of having actually beheld the parties they wished to see, though perhaps they may at the same time be residing many hundreds of miles distance therefrom; they, having received this impression from a pre-conceived idea of seeing the image of their friend in this optical machine, go away, and anon report, with an addition of ten hundred lies, that they have been witness of a miracle. I say this kind of deception is only to be acted with the vulgar, who, rather than have their imaginations balked, would swallow the most abominable lies and conceits. For instance, who would suppose that any rational being could be persuaded that a fellow-creature of proper size and stature should be able by any means to thrust his body into a quart bottle?—the which thing was advertised to the public by a merry knave (not thinking there were such fools in existence), to be done by him in a public theatre. Upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word, when to the great mortification
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and disgrace of this long-headed audience, the conjuror came forth amidst a general stir and buz of "Ay, now! see! now! see! he is just going to jump in."—"Indeed," says the conjuror, "ladies and gentlemen, I am not; for if you were such fools as to believe such an absurdity, I am not wise enough to do it:"—therefore, making his bow, he disappeared, to the great discomfort of these wise-heads, who straightway withdrew in the best manner they could.

As for the telescope magicians, they were taken into custody by the gentlemen of the police office, in Bow Street; nor would their familiar do them the kindness to attempt their rescue.

But to have done with these things that are unworthy our notice as philosophers, and to proceed to matters of a higher nature: it is to be noted what we have before said, in respect of the influences of the stars, that Ptolemy, in his quadrupartite, in speaking of *generals*, comes pretty near our ideas on the subject of planetary influence, of which we did not at any time doubt, but do not admit (nay, it is not necessary, seeing there is an astrology in Nature),—that each action of our life, our afflictions, fortunes, accidents, are deducible to the influential effects of the planets: they proceed from ourselves; but I admit that our thoughts, actions, cogitations, sympathize with the stars upon the principle of general sympathy. Again, there is a much stronger sympathy between persons of like constitution and temperament, for each mortal creature possesses a Sun and system within himself; therefore, according to universal sympathy, we are affected by the general influence or universal spirit of the world, as the vital principle throughout the universe: therefore we are not to look into the configurations of the stars for the cause or incitement of men's bestial inclinations, for brutes have their specific inclinations from the propagation of their principle by seed, not by the sign of the horoscope; therefore as man is oftentimes capable of the actions and excesses of brutes, they cannot happen to a man naturally from any other source than the seminal being infused in his composition; for, seeing likewise that the soul is immortal, and endued with free-will, which acts upon the body, the soul cannot be inclined by any configuration of the stars either to good or evil; but from its own immortal power of willingly being seduced by sin, it prompts to evil; but enlightened by God, it springs to good, on
either

either principle, according to its tendency, the soul feeds while in this frail body ; but what further concerns the soul of man in this, and after this, we shall fully investigate the natural magic of the soul, in which we have fully treated every point of enquiry that has been suggested to us by our own imagination, and by scientific experiments have proved its divine virtue originally sealed therein by the Author of its being.

Sufficient it is to return to our subject relative to astrology, especially to know what part of it is necessary for our use, of which we will select that which is pure and to our purpose, for the understanding and effecting of various experiments in the course of our works, leaving the tedious calculation of nativities, the never-ceasing controversies and cavillations of its professors, the dissensions which arise from the various modes of practice ; all which we leave to the figure-casting plodder, telling him, by-the-by, that whatever he thinks he can foreshew by inspecting the horoscope of a nativity, by long, tedious, and night-wearied studies and contemplations ; I say, whatever he can shew respecting personal or national mutations, changes, accidents, &c. &c., all this we know by a much easier and readier method ; and can more comprehensively, clearly, and intelligibly, shew and point out, to the very letter, by our Cabal, which we know to be true, without deviation, juggling, fallacy, or collusion, or any kind of deceit or imposture whatsoever ; which Cabal or spiritual astrology we draw from the Fountain of Knowledge, in all simplicity, humility, and truth ; and we boast not of ourselves, but of Him who teaches us through his divine mercy, by the light of whose favour we see into things spiritual and divine : in the possession of which we are secure amidst the severest storms of hatred, malice, pride, envy, hypocrisy, levity, bonds, poverty, imprisonment, or any other outward circumstance ; we should still be rich, want nothing, be fed with delicious meats, and enjoy plentifully all good things necessary for our support : all this we do not vainly boast of, as figurative, ideal, or chimerical ; but real, solid, and everlasting, in the which we exult and delight, and praise his name for ever and ever : Amen.

All which we publicly declare to the world for the honour of our God, being at all times ready to do every kindness we can to our poor neighbour, and,

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as far as in us lies, to comfort him, sick or afflicted ; in doing which we ask no reward : it is sufficient to us that we can do it, and that we may be acceptable to Him who says—"I am the light of the world ; to whom with the Father, and Holy Spirit, be ascribed all power, might, majesty, and dominion : Amen."

To the faithful and discreet Student of Wisdom.

Greeting :

TAKE our instructions ; in all things ask counsel of God, and he will give it ; offer up the following prayer daily for the illumination of thy understanding : depend for all things on God, the first cause ; with whom, by whom, and in whom, are all things : see thy first care be to know thyself ; and then in humility direct thy prayer as follows.

A Prayer or Oration to God.

ALMIGHTY and most merciful God, we thy servants approach with fear and trembling before thee, and in all humility do most heartily beseech thee to pardon our manifold and blind transgressions, by us committed at any time ; and grant, O, most merciful Father, for his sake who died upon the cross, that our minds may be enlightened with the divine radiance of thy holy wisdom ; for seeing, O, Lord of might, power, majesty, and dominion, that, by reason of our gross and material bodies, we are scarce apt to receive those spiritual instructions that we so earnestly and heartily desire. Open, O, blessed Spirit, the spiritual eye of our soul, that we may be released from this darkness overspreading us by the delusions of the outward senses, and may perceive and understand those things which are spiritual. We pray thee, oh, Lord, above all to strengthen our souls and bodies against our

• BOOK I.

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spiritual

spiritual enemies, by the blood and righteousness of our blessed Redeemer, thy Son, Jesus Christ; and through him, and in his name, we beseech thee to illuminate the faculties of our souls, so that we may clearly and comprehensively hear with our ears, and understand with our hearts; and remove far from us all hypocrisy, deceitful dealing, profaneness, inconstancy, and levity; so that we may, in word and act, become thy faithful servants, and stand firm and unshaken against all the attacks of our bodily enemies, and likewise be proof against all illusions of evil spirits, with whom we desire no communication or interest; but that we may be instructed in the knowledge of things, natural and celestial: and as it pleased thee to bestow on Solomon all wisdom, both human and divine; in the desire of which knowledge he did so please thy divine majesty, that in a dream, of one night, thou didst inspire him with all wisdom and knowledge, which he did wisely prefer before the riches of this life; so may our desire and prayer be graciously accepted by thee; so that, by a firm dependence on thy word, we may not be led away by the vain and ridiculous pursuits of worldly pleasures and delights, they not being durable, nor of any account to our immortal happiness. Grant us, Lord, power and strength of intellect to carry on this work, for the honour and glory of thy holy name, and to the comfort of our neighbour; and without design of hurt or detriment to any, we may proceed in our labours, through Jesus Christ, our Redeemer: Amen.

OF NATURAL MAGIC IN GENERAL.

BEFORE we proceed to particulars, it will not be amiss to speak of generals; therefore, as an elucidation, we shall briefly show what sciences we comprehend under the title of Natural Magic; and to hasten to the point, we shall regularly proceed from theory to practice; therefore, Natural Magic undoubtedly comprehends a knowledge of all Nature, which we by no means can arrive at but by searching deeply into her treasury,
which

which is inexhaustible ; we therefore by long study, labour, and practice, have found out many valuable secrets and experiments, which are either unknown, or are buried in the ignorant knowledge of the present age. The wise ancients knew that in Nature the greatest secrets lay hid, and wonderful active powers were dormant, unless excited by the vigorous faculty of the mind of man ; but as, in these latter days, men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved ; 'till, being swallowed up in the gross senses, they become totally unfit for divine contemplations and deep speculations in Nature ; their intellectual faculty being drowned in obscurity and dulness, by reason of their sloth, intemperance, or sensual appetites. The followers of Pythagoras enjoined silence, and forbade the eating of the flesh of animals ; the first, because they were cautious, and aware of the vanity of vain babbling and fruitless cavillations : they studied the power of numbers to the highest extent ; they forbade the eating of flesh not so much on the score of transmigration, as to keep the body in a healthful and temperate state, free from gross humours ; by these means they qualified themselves for spiritual matters, and attained unto great and excellent mysteries, and continued in the exercise of charitable arts, and the practice of all moral virtues : yet, seeing they were heathens, they attained not unto the high and inspired lights of wisdom and knowledge that were bestowed on the Apostles, and others, after the coming of Christ ; but they mortified their lusts, lived temperately, chaste, honest, and virtuous ; which government is so contrary to the practice of modern Christians, that they live as if the blessed word had come upon the earth to grant them privilege to sin. However, we will leave Pythagoras and his followers, to hasten to our own work ; whereof we will first explain the foundation of Natural Magic, in as clear and intelligible a manner as the same can be done.

THE
FIRST PRINCIPLES
of
NATURAL MAGIC.

BOOK THE FIRST.

CHAP. I.

NATURAL MAGIC DEFINED---OF MAN---HIS CREATION---DIVINE IMAGE---AND OF THE
SPIRITUAL AND MAGICAL VIRTUE OF THE SOUL.

NATURAL MAGIC is, as we have said, a comprehensive knowledge of all Nature, by which we search out her secret and occult operations throughout her vast and spacious laboratory ; whereby we come to a knowledge of the component parts, qualities, virtues, and secrets of metals, stones, plants, and animals ; but seeing, in the regular order of the creation, man was the work of the sixth day, every thing being prepared for his vicegerency here on earth, and that it pleased the omnipotent God, after he had formed the great world, or macrocosm, and pronounced it good, so he created man the express image of himself ; and in man, likewise, an exact model of the great world. We shall describe the wonderful properties of man, in which we may trace in miniature the exact resemblance or copy of the universe ; by which means we shall come to the more easy understanding of whatever we may have to declare concerning the knowledge of the inferior nature, such as animals, plants, metals, and stones ; for, by our first declaring the occult qualities and properties that are hid in the little world, it will serve as a key to the opening of all the treasures and secrets of the macrocosm, or
great

great world : therefore, we shall hasten to speak of the creation of man, and his divine image ; likewise of his fall, in consequence of his disobedience ; by which all the train of evils, plagues, diseases, and miseries, were entailed upon his posterity, through the curse of our Creator, but deprecated by the mediation of our blessed Lord, Christ.

THE CREATION, DISOBEDIENCE, AND FALL OF MAN.

ACCORDING to the word of God, which we take in all things for our guide, in the 1st chapter of Genesis, and the 26th verse, it is said—"God said, let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all* the earth, and over every creeping thing that creepeth upon the earth."—Here is the origin and beginning of our frail human nature ; hence every soul was created by the very light itself, and Fountain of Life, after his own express image, likewise immortal, in a beautiful and well-formed body, endued with a most excellent mind, and dominion or unlimited monarchy over all Nature, every thing being subjected to his rule, or command ; one creature only being excepted, which was to remain untouched and consecrated, as it were, to the divine mandate : "Of every tree of the garden thou mayest freely eat ;" "But of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest of it, thou shalt surely die." Gen. ii. ver. 16. Therefore Adam was formed by the finger of God, which is the Holy Spirit ; whose figure or outward form was beautiful and proportionate as an angel ; in whose voice (before he sinned) every sound was the sweetness of harmony and music : had he remained in the state of innocency in which he was formed, the weakness of mortal man, in his depraved state, would not have been able to bear the virtue and celestial shrillness of his voice. But when the *deceiver* found that man, from the inspiration of God, had began to sing so shrilly, and to repeat the celestial harmony of the heavenly country, he counterfeited the engines of craft : seeing his wrath
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against him was in vain, he was much tormented thereby, and began to think how he might entangle him into disobedience of the command of his Creator, whereby he might, as it were, laugh him to scorn, in derision of his new creature, man.

Van Helmont, in his Oriatrike, chap. xcii., speaking of the entrance of death into human nature, &c., finely touches the subject of the creation, and man's disobedience : indeed, his ideas so perfectly coincide with my own, that I have thought fit here to transcribe his philosophy, which so clearly explains the text of Scripture, with so much of the light of truth on his side, that it carries along with it the surest and most positive conviction.

"Man being essentially created after the image of God, after that, he rashly presumed to generate the image of God out of himself ; not, indeed, by a certain monster, but by something which was shadowy like himself. With the ravishment of Eve, he, indeed, generated not the image God like unto that which God would have inimitable, as being divine ; but in the vital air of the seed he generated dispositions ; careful at some time to receive a sensitive, discursive, and motive soul from the Father of Light, yet *mortal*, and to *perish* ; yet, nevertheless, he ordinarily inspires, and of his own goodness, the substantial spirit of a mind showing forth his own image : so that man, in this respect, endeavoured to generate his own image ; not after the manner of brute beasts, but by the copulation of seeds, which at length should obtain, by request, a soulified light from the Creator ; and the which they call a sensitive soul.

"For, from thence hath proceeded another generation, conceived after a beast-like manner, mortal, and incapable of eternal life, after the manner of beasts ; and bringing forth with pains, and subject to diseases, and death ; and so much the more sorrowful, and full of misery, by how much that very propagation in our first parents dared to invert the intent of God.

"Therefore the unutterable goodness forewarned them that they should not taste of that tree ; and otherwise he foretold, that the same day they should die the death, and should feel all the root of calamities which accompanies death."

Deservedly, therefore, hath the Lord deprived both our parents of the benefit of immortality ; namely, death succeeded from a conjugal and brutal copulation ;
neither

neither remained the spirit of the Lord with man, after that he began to be flesh.

Further ; because that defilement of Eve shall thenceforth be continued in the propagation of posterity, even unto the end of the world, from hence the sin of the despised fatherly admonition, and natural deviation from the right way, is now among other sins for an impurity, from an inverted, carnal, and well nigh brutish generation, and is truly called original sin ; that is, man being sowed in the pleasure of the concupiscence of the flesh, shall therefore always reap a necessary death in the flesh of sin ; but, the knowledge of good and evil, which God placed in the dissuaded apple, did contain in it a seminary virtue of the concupiscence of the flesh, that is, an occult forbidden conjunction, diametrically opposite to the state of innocence, which state was not a state of stupidity ; because He was he unto whom, before the corruption of Nature, the essences of all living creatures whatsoever were made known, according to which they were to be named from their property, and at their first sight to be essentially distinguished : *man*, therefore, through eating of the apple, attained a knowledge that he had lost his radical innocency ; for, neither before the eating of the apple was he so dull or stupified that he knew not, or did not perceive himself naked ; but, with the effect of shame and brutal concupiscence, he then first declared he was naked.

For that the knowledge of good and evil signifies nothing but the concupiscence of the flesh, the Apostle testifies ; calling it the law, and desire of sin. For it pleased the Lord of heaven and earth to insert in the apple an incentive to concupiscence ; by which he was able safely to abstain, by not eating of the apple, therefore dissuaded therefrom ; for otherwise he had never at any time been tempted, or stirred up by his genital members. Therefore the apple being eaten, man, from an occult and natural property ingrafted in the fruit, conceived a lust, and sin became luxurious to him, and from thence was made an animal seed, which, hastening into the previous or foregoing dispositions of a *sensitive soul*, and undergoing the law of other *causes*, reflected itself into the vital spirit of Adam ; and, like an ignis-fatuus, presently receiving an archeus

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or ruling spirit, and animal idea, it presently conceived a power of propagating an animal and mortal seed, ending into life.

Furthermore, the sacred text hath in many places compelled me unto a perfect position, it making Eve an helper like unto Adam ; not, indeed, that she should supply the *name*, and *room of a wife*, even as she is called, straightway after sin, for she was a virgin in the intent of the Creator, and afterwards filled with misery : but not, as long as the state of purity presided over innocence, did the will of man overcome her ; for the translation of man into Paradise did foreshew another condition of living than that of a beast ; and therefore the eating of the apple doth by a most chaste name cover the concupiscence of the *flesh*, while it contains the “ knowledge of good and evil ” in this name, and calls the ignorance thereof the state of innocence : for, surely, the attainment of that aforesaid knowledge did nourish a most hurtful death, and an irrevocable deprivation of eternal life : for if man had not tasted the apple, he had lived void of concupiscence, and offsprings had appeared out of Eve (a virgin) from the Holy Spirit.

But the apple being eaten, “ presently their eyes were opened,” and Adam began lustfully to covet copulation with the naked virgin, and defiled her, the which God had appointed for a naked help unto him. But man prevented the intention of God by a strange generation in the flesh of sin ; whereupon there followed the corruption of the former nature, or the flesh of sin, accompanied by concupiscence : neither doth the text insinuate any other mark of “ *the knowledge of good and evil*,” than that they “ *knew themselves to be naked*,” or, speaking properly, of their virginity being corrupted, polluted with bestial lust, and defiled. Indeed, their whole “ knowledge of good and evil ” is included in their shame within their privy parts alone ; and therefore in the 8th of Leviticus, and many places else in the Holy Scriptures, the privy parts themselves are called by no other etymology than that of shame ; for from the copulation of the flesh their eyes were opened, because they then knew that the good being lost, had brought on them a degenerate nature, shamefulness, an intestine and inevitable obligation of death ; sent also into their posterity.

Alas ! too late, indeed they understood, by the unwonted novelty and shamefulness of their concupiscence, why God had so lovingly forbade the eating of the apple. Indeed, the truth being agreeable unto itself, doth attest the filthiness of impure Adamical generation ; for the impurity which had received a contagion from any natural issues whatsoever of menstrues or seed, and that by its touching alone is reckoned equal to that which should by degrees creep on a person from a co-touching of dead carcases, and to be expiated by the same ceremonious rite that the text might agreeably denote, that death began by the concupiscence of the flesh lying hid in the fruit forbidden ; therefore, also, the one only healing medicine, of so great an impurity contracted by touching, consisted in washing : under the similitude or likeness thereof, faith and hope, which in baptism are poured on us, are strengthened.

For as soon as Adam knew that by fratricide the first born of mortals, whom he had begotten in the concupiscence of the flesh, had killed his brother, guiltless and righteous as he was ; and foreseeing the wicked errors of mortals that would come from thence, he likewise perceived his own miseries in himself ; certainly knowing that all these calamities had happened unto him from the sin of concupiscence drawn from the apple, which were unavoidably issuing on his posterity, he thought within himself that the most discreet thing he could do, was hereafter wholly to abstain from his wife, whom he had violated ; and therefore he mourned, in chastity and sorrow, a full hundred years ; hoping that by the merit of that abstinence, and by an opposition to the concupiscence of the flesh, he should not only appease the wrath of the incensed Deity, but that he should again return into the former splendour and majesty of his primitive *innocence* and *purity*. But the repentance of one age being finished, it is most probable the mystery of Christ's incarnation was revealed unto him ; neither that man ever could hope to return to the brightness of his ancient purity by his own strength, and much less that himself could reprieve his posterity from death ; and that, therefore, marriage was well pleasing, and was after the fall indulged unto him by God because he had determined thus to satisfy his justice at the fulness of times, which should,

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to the glory of his own *name*, and the confusion of Satan, elevate mankind to a more sublime and eminent state of blessedness.

From that time Adam began to know his wife, *viz.* after he was an hundred years old, and to fill the earth, by multiplying according to the blessing once given him, and the law enjoined him—"Be fruitful and multiply."—Yet so, nevertheless, that although matrimony, by reason of the great want of propagation, and otherwise impossible cursary succession of the primitive divine generation, be admitted as a sacrament of the faithful.

If, therefore, both our first parents, after the eating of the apple, were ashamed, they covered only their privy parts; therefore that shame doth presuppose, and accuse of something committed against justice—against the intent of the Creator—and against their own proper nature: by consequence, therefore, that Adamical generation was not of the primitive constitution of their nature, as neither of the original intent of the Creator; therefore, when God foretels that the earth shall bring forth thistles and thorns, and that man shall gain his bread by the sweat of his brow, they were not execrations, but admonitions, that those sort of things should be obvious in the earth: and, because that beasts should bring forth in pain—should plow in sweat—should eat their food with labour and fear, that the earth should likewise bring forth very many things besides the intention of the husbandman; therefore, also, that they ought to be nourished like unto brute beasts, who had begun to generate after the manner of brute beasts.

It is likewise told Eve, after her transgression, that she should bring forth in pain. Therefore, what hath the pain of bringing forth common with the eating of the apple, unless the apple had operated about the concupiscence of the flesh, and by consequence stirred up copulation; and the Creator had intended to dissuade it, by dehorting from the eating of the apple. For, why are the genital members of women punished with pains at child-birth, if the eye in seeing the apple, the hands in cropping it, and the mouth in eating of it, have offended? for was it not sufficient to have chastised the life with death, and the health with very many diseases?—Moreover, why is the womb afflicted,

as in brutes, with the manner of bringing forth, if the conception granted to beasts were not forbidden to man ?

After their fall, therefore, *their eyes were opened, and they were ashamed* : it denotes and signifies that, from the filthiness of concupiscence, they knew that the copulation of the flesh was forbidden in the most pure innocent chastity of nature, and that they were overspread with shame, when, their eyes being opened, their understandings saw that they had committed filthiness most detestable.

But on the serpent and evil spirit alone was the top and summit of the whole curse, even as the privilege of the woman, and the mysterious prerogative of the blessing upon the earth, *viz.* That the woman's seed should bruise the head of the serpent. So that it is not possible that to *bring forth in pain* should be a curse ; for truly with the same voice of the Lord is pronounced the blessing of the woman, and victory over the infernal spirit.

Therefore Adam was created in the possession of immortality. God intended not that man should be an *animal* or *sensitive* creature, nor be born, conceived, or live as an animal ; for of truth he was created unto a *living soul*, and that after the true image of God ; therefore he as far differed from the nature of an animal, as an immortal being from a mortal, and as a God-like creature from a brute.

I am sorry that our school-men, many of them, wish, by their arguments of noise and pride, to draw man into a total animal nature (nothing more), drawing (by their logic) the essence of a man essentially from an animal nature : because, although man afterwards procured death to himself and posterity, and therefore may seem to be made nearer the nature of animal creatures, yet it stood not in his power to be able to pervert the species of the divine image : even so as neither was the evil spirit, of a spirit, made an animal, although he became nearer unto the nature of an animal, by hatred and brutal vices. Therefore man remained in his own species wherein he was created ; for as often as man is called an *animal*, or sensitive living creature, and is in earnest thought to be such, so many times the text is falsified which says, " But the serpent was more crafty than all the living creatures of the earth,

earth, which the Lord God had made ;" because he speaks of the natural craft and subtilty of that living and creeping animal. Again, if the position be true, man was not directed into the propagation of *seed* or *flesh*, neither did he aspire unto a sensitive soul ; and therefore the sensible soul of Adamical generation is not of a brutal species, because it was raised up by a seed which wanted the original ordination and limitation of any species ; and so that, as the *sensitive soul* in man arose, besides the intent of the Creator and Nature ; so it is of no brutal species, neither can it subsist, unless it be continually tied to the *mind*, from whence it is supported in its life.

Wherefore, while man is of no brutal species, he cannot be an animal in respect to his mind, and much less in respect to his soul, which is of no species.

Therefore know, that neither evil spirit, nor whole nature also, can, by any means or any way whatever, change the essence given unto man from his Creator, and by his foreknowledge determined that he should remain continually such as he was created, although he, in the mean time, hath clothed himself with strange properties, as natural unto him from the vice of his own will ; for as it is an absurdity to reckon man glorified among animals, because he is not without sense or feeling, so to be sensitive does not shew the inseparable essence of an animal.

Seeing, therefore, our first parents had both of them now felt the effect throughout their whole bodies of the eating of the apple, or concupiscence of the flesh in their members in Paradise, it shamed them ; because their members, which, before, they could rule at their pleasure, were afterwards moved by a proper incentive to lust.

Therefore, on the same day, not only mortality entered through concupiscence, but it presently after entered into a conceived generation ; for which they were, the same day, also driven out of Paradise : hence followed an adulterous, lascivious, beast-like, devilish generation, and plainly incapable of entering into the kingdom of God, diametrically opposite to God's ordination ; by which means death, and the threatened punishment, *corruption*, became inseparable to man and his posterity.

Therefore,

Therefore, original sin was effectively bred from the concupiscence of the flesh, but occasioned only by the apple being eaten, and the admonition despised : but the stimulative to concupiscence was placed in the dissuaded tree, and that occult lustful property radically inserted and implanted in it. But when Satan (besides his *hope*, and the deflowering of the virgin, nothing hindering of it) saw that man was not taken out of the way, according to the forewarning (for he knew not that the *Son of God* had constituted himself a surety, before the Father, for man) he, indeed, looked at the vile, corrupted, and degenerated nature of man, and saw that a power was withdrawn from him of uniting himself to the God of infinite majesty, and began greatly to rejoice. That joy was of short duration, for, by and by, he likewise knew that marriage was ratified by Heaven—that the divine goodness yet inclined to man—and that Satan's own fallacies and deceits were thus deceived : hence conjecturing that the Son of God was to restore every defect of contagion, and, therefore, perhaps, to be incarnated. He then put himself to work how, or in what manner, he should defile the stock that was to be raised up by matrimony with a mortal soul, so that he might render every conception of God in vain : therefore he stirred up not only his fratricides, and notoriously wicked persons, that there might be evil abounding at all times ; but he procured that Atheism might arise, and that, together with Heathenism, it might daily increase, whereby indeed, if he could not hinder the co-knitting of the immortal mind with the sensitive soul, he might, at least, by destroying the law of Nature, bring man unto a level with himself under infernal punishment : but his special care and desire was to expunge totally the immortal mind out of the stock of posterity.

Therefore he (*the Devil*) stirs up, to this day, detestable copulations in Atheistical libertines : but he saw from thence, that nothing but brutish or savage monsters proceeded, to be abhorred by the very parents themselves ; and that the copulation with women was far more plausible to men ; and that by this method the generation of men should constantly continue ; for he endeavoured to prevent the hope of restoring a remnant, that is, to hinder the incarnation of the Son of God ; therefore he attempted, by an application of
active

active things, to frame the seed of man according to his own accursed desire; which, when he had found vain and impossible for him to do, he tried again whether an imp or witch might not be fructified by sodomy; and when this did not fully answer his intentions every way, and he saw that of an ass and a horse a mule was bred, which was nearer a-kin to his mother than his father; likewise that of a coney and dormouse being the father, a true coney was bred, being distinct from his mother, only having a tail like the dormouse; he declined these feats, and betook himself to others worthy, indeed, only of the subtle craft of the *Prince of Darkness*.

Therefore Satan instituted a connexion of the seed of man with the seed and in the womb of a junior witch, or sorceress, that he might exclude the dispositions unto an immortal mind from such a new, polished conception: and afterwards came forth an adulterous and lascivious generation of Faunii, Satyrs, Gnomes, Nymphs, Sylphs, Driades, Hamodriades, Neriads, Mermaids, Syrens, Sphynxes, Monsters, &c., using the constellations, and disposing the seed of man for such like monstrous prodigious generations.

And, seeing the Faunii and Nymphs of the woods were preferred before the others in beauty, they afterwards generated their offspring amongst themselves, and at length began wedlocks with men, feigning that, by these copulations, they should obtain an immortal soul for them and their offspring; but this happened through the persuasions and delusions of Satan to admit these monsters to carnal copulation, which the ignorant were easily persuaded to; and therefore these Nymphs are called Succubii: although Satan afterwards committed worse, frequently transchanging himself, by assuming the persons of both Incubii and Succubii, in both sexes; but they conceived not a true young by the males, except the Nymphs alone. The which, indeed, seeing the sons of God (that is, men) had now, without distinction, and in many places, taken to be their wives, God was determined to blot out the whole race begotten by these infernal and detestable marriages, through a deluge of waters, that the intent of the evil spirit might be rendered frustrate.

Of which monsters before mentioned, I will here give a striking example from Helmont: for he says, a merchant of Ægina, a countryman of his, sailing

sailing various times unto the Canaries, was asked by Helmont for his serious judgment about certain creatures, which the mariners frequently brought home from the mountains, as often as they went, and called them Tude-squils ; * for they were dried dead carcasses, almost three-footed, and so small that a boy might easily carry one of them upon the palm of his hand, and they were of an exact human shape ; but their whole dead carcass was clear or transparent as any parchment, and their bones flexible like gristles ; against the sun, also, their bowels and intestine were plainly to be seen ; which thing I, by Spaniards there born, knew to be true. I considered that, to this day, the destroyed race of the Pygmies were there ; for the Almighty would render the expectations of the evil spirit, supported by the abominable actions of mankind, void and vain ; and he has, therefore, manifoldly saved us from the craft and subtilty of the Devil, unto whom eternal punishments are due, to his extreme and perpetual confusion, unto the everlasting sanctifying of the Divine Name.

CHAP. II.

OF THE WONDERS OF NATURAL MAGIC, DISPLAYED IN A VARIETY OF SYMPATHETIC AND OCCULT OPERATIONS THROUGHOUT THE FAMILIES OF ANIMALS, PLANTS, METALS, AND STONES, TREATED OF MISCELLANEOUSLY.

THE wonders of Animal Magic we mean fully to display under the title of Magnetism. But here we hasten to investigate by what means, instruments, and effects, we must apply actives to passives, to the producing of rare and uncommon effects ; whether by *actions, amulets, alligations and suspensions*—or *rings, papers, unctions, suffumigations, allurements, sorceries, enchantments, images, lights, sounds*, or the like. Therefore, to begin with things more simple :—If any one shall, with an entire new knife, cut asunder a lemon, using words expressive of hatred, contumely, or dislike, against any individual,

* Stude-quills, or Stew'd quills.

the absent party, though at an unlimited distance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body ;—likewise of living animals, if a live pigeon be cut through the heart, it causes the heart of the party intended to affect with a sudden failure ; likewise fear is induced by suspending the magical image of a man by a single thread ;—also, death and destruction by means similar to these ; and all these from a fatal and magical sympathy.

Likewise of the virtues of simple animals, as well as manual operations, of which we shall speak more anon :—The application of hare's fat pulls out a thorn ;—likewise any one may cure the tooth-ache with the stone that is in the head of the toad ; also, if any one shall catch a living frog before sun-rise, and he or she spits in the mouth of the frog, will be cured of an asthmatic consumption ;—likewise the right or left eye of the same animal cures blindness ; and the fat of a viper cures a bite of the same. Black hellebore easeth the head-ache, being applied to the head, or the powder snuffed up the nose in a moderate quantity. Coral is a well-known preservative against witchcraft and poisons, which if worn now, in this time, as much round children's necks as usual, would enable them to combat many diseases which their tender years are subjected to, and to which, with fascinations, they often fall a victim. I know how to compose coral amulets, or talismans, which, if suspended even by a thread, shall (God assisting) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help them to withstand all their diseases.

Paracelsus and Helmont both agree, that in the toad, although so irreverent to the sight of man, and so noxious to the touch, and of such strong violent antipathy to the blood of man, I say, out of this hatred Divine Providence hath prepared us a remedy against manifold diseases most inimical to man's nature. The toad hath a natural aversion to man ; and this sealed image, or idea of hatred, he carries in his head, eyes, and most powerfully throughout his whole body : now that the toad may be highly prepared for a sympathetic remedy against the plague or other disorders, such as the ague, falling sicknesses, and various others ; and that the terror of us, and natural inbred hatred may the more strongly be imprinted and higher ascend in the toad, we must hang him up

aloft in a chimney, by the legs, and set under him a dish of yellow wax, to receive whatsoever may come down, or fall from his mouth ; let him hang in this position, in our sight, for three or four days, at least till he is dead ; now we must not omit frequently to be present in sight of the animal, so that his fears and inbred terror of us, with the ideas of strong hatred, may encrease even unto death.

So you have a most powerful remedy in this one toad, for the curing of forty thousand persons infected with the pest or plague.

Van Helmont's process for making a preservative amulet against the plague is as follows :—

“In the month of July, in the decrease of the moon, I took old toads, whose eyes abounded with white worms hanging forth into black heads, so that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out ; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. These toads being hung up, and made to vomit in the manner before mentioned, I reduced the insects and other matters ejected from the toad, with the waxen dish being added thereto ; and the dried carcass of the toad being reduced into powder I formed the whole into troches, with gum-dragon ; which, being borne about the left breast, drove speedily away all contagion ; and being fast bound to the place affected, thoroughly drew out the poison : and these troches were more potent after they had returned into use divers times than when new. I found them to be a most powerful amulet against the plague ; for if the serpent eateth dust all the days of his life, because he was the instrument of sinning ; so the toad eats earth, (which he vomits up) all the days of his life ; and, according to the Adeptical philosophy, the toad bears an hatred to man, so that he infects some herbs that are useful to man with his poison, in order for his death. But this difference note between the toad and the serpent : the toad, at the sight of man, from a natural quality sealed in him, called antipathy, conceives a great terror or astonishment ; which terror from man imprints on this animal a natural efficacy against the images of the affrighted archeus in man For, truly the terror of the toad kills and annihilates

hilates the ideas of the affrighted archeus in man, because the terror in the toad is natural, therefore radical."

For the poison of the plague is subdued by the poison of the toad, not by an action primarily destructive, but by a secondary action ; as the pestilent idea of hatred or terror extinguishes the ferment, by whose mediation the poison of the plague subsists, and proceeds to infect : for seeing the poison of the plague is the product of the image of the terrified archeus established in a fermental, putrified odour, and mumial air, this coupling ferments the appropriate mean, and immediately the subject of the poison is taken away.

Therefore the opposition of the amulet formed from the body, &c., of the toad, takes away and prevents the baneful and most horrible effects of the pestilential poison and ferment of the plague.

Hence it is conjectured that he is an animal ordained by God, that the idea of his terror being poisonous indeed to himself, should be to us, and to our plague, a poison in terror. Since, therefore, the toad is most fearful at the beholding of man, which in himself, notwithstanding, forms the terror conceived from man, and also the hatred against man, into an image and active real being, and not consisting only in a confused apprehension ; hence it happens that a poison ariseth in the toad, which kills the pestilent poison of terror in man ; to wit, from whence the archeus waxeth strong, he not only perceiving the pestilent idea to be extinguished in himself ; but, moreover, because he knoweth that something inferior to himself is terrified, dismayed, and doth fly. Again, so great is the fear of the toad, that if he is placed directly before thee, and thou dost behold with an intente furious look, so that he cannot avoid thee, for a quarter of an hour, he dies,* being fascinated with terror and astonishment.

* I have tried this experiment upon the toad, and other reptiles of his nature, and was satisfied of the truth of this affirmation.

OF THE SERPENT.

HIPPOCRATES, by the use of some parts of this animal, attained to himself divine honours ; for therewith he cured pestilence and contagion, consumptions, and very many other diseases ; for he cleansed the flesh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall ; he reserved of the intestines only the heart and liver ; he drew out all the blood, with the vein running down the back-bone ; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey ; being clarified and boiled, until he knew that the flesh in boiling had cast aside their virtue, as well in the broth as in the vapours ; he then added unto this electuary the spices of his country to cloak the secret. But this cure of diseases by the serpent contains a great mystery, viz. that as death crept in by the serpent of old, itself ought to be mitigated by the death of the serpent ; for Adam, being skilful in the properties of all beasts, was not ignorant also that the serpent was more crafty than other living creatures, and that the aforesaid balsam, the remedy of death, lay hid in the serpent ; wherefore the spirit of darkness could not more falsely deceive our first parents than under the guileful serpent's form ; for they foolishly imagined they should escape the death, so sorely threatened by God, by the serpent's aid.

Amber is an amulet :—a piece of red amber worn about one, is a preservative against poisons and the pestilence.

Likewise, a sapphire stone is as effectual. Oil of amber, or amber dissolved in pure spirit of wine, comforts the womb being disordered : if a suffumigation of it be made with the warts of the shank of a horse, it will cure many disorders of that region.

The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glass of warm wine, causes a speedy and safe delivery to women in labour. The liver of a serpent likewise effects the same.

Rhubarb,

Rhubarb, on account of its violent antipathy to choler, wonderfully purges the same. Music is a well-known specific for curing the bite of a tarantula, or any venomous spider; likewise, water cures the hydrophobia. Warts are cured by paring off the same; or by burying as many pebbles, secretly, as the party has warts. The king's-evil may be cured by the heart of a toad worn about the neck, first being dried.—Hippomanes excites lust by the bare touch, or being suspended on the party. If any one shall spit in the hand with which he struck, or hurt, another, so shall the wound be cured;—likewise, if any one shall draw the halter wherewith a malefactor was slain across the throat of one who hath the quinsy, it certainly cures him in three days; also, the herb cinque-foil being gathered before sun-rise, one leaf thereof cures the ague of one day; three leaves, cures the tertian; and four, the quartan ague. Rape seeds, sown with cursings and imprecations, grows the fairer, and thrives; but if with praises, the reverse. The juice of deadly nightshade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you chuse. The herb nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you, so long as you retain that herb. The herbs arsemart, comfrey, flaxweed, dragon-wort, adder's-tongue, being steeped in cold water, and if for some time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or sore, to which they were applied. Again, if any one pluck the leaves of asarabacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only; but if they are wrested downward to the earth, they purge by stool. A sapphire, or a stone that is of a deep blue colour, if it be rubbed on a tumour, wherein the plague discovers itself, (before the party is too far gone) and by and by it be removed from the sick, the absent jewel attracts all the poison or contagion therefrom. And thus much is sufficient to be said concerning natural occult virtues, whereof we speak in a mixed and miscellaneous manner coming to more distinct heads anon.

CHAP. III.

OF AMULETS, CHARMS, AND ENCHANTMENTS.

THE instrument of enchanter is a pure, living, breathing spirit of the blood, whereby we bind, or attract, those things which we desire or delight in ; so that, by an earnest intention of the mind, we take possession of the faculties in a no less potent manner than strong wines beguile the reason and senses of those who drink them ; therefore, to charm, is either to bind with words, in which there is great virtue, as the poet sings----

“ Words thrice she spake, which caus'd, at will, sweet sleep ;
“ Appeas'd the troubled waves, and roaring deep.”

Indeed, the virtue of man's words are so great, that, when pronounced with a fervent constancy of the mind, they are able to subvert Nature, to cause earthquakes, storms, and tempests. I have, in the country, by only speaking a few words, and used some other things, caused terrible rains and claps of thunder. Almost all charms are impotent without words, because words are the speech of the speaker, and the image of the thing signified or spoken of ; therefore, whatever wonderful effect is intended, let the same be performed with the addition of words significative of the *will or desire* of the operator ; for words are a kind of occult vehicle of the image conceived or begotten, and sent out of the body by the soul ; therefore, all the forcible power of the spirit ought to be breathed out with vehemency, and an arduous and intent desire ; and I know how to speak, and convey words together, so as they may be carried onward to the hearer at a vast distance, no other body intervening, which thing I have done often. Words are also oftentimes delivered to us, seemingly by others, in our sleep, whereby we seem to talk and converse ; but then no vocal conversations are of any effect, except they proceed from spiritual and occult causes : such spirits have often manifested singular things to me, while in sleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in such like matters.

In

In the late change of Administration, I knew, at least five days before it actually terminated, that it would be as I described to a few of my friends. These things are not alike manifested to every one; only, I believe, to those who have long seriously attended to contemplations of this abstruse nature; but there are those who will say it is not so, merely because they themselves cannot comprehend such things.

However, not to lose time, we proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz. a kind of binding to that effect which we desire: as to love, or hatred; or to those things we love, or against those things we hate, in all which there is a magical sympathy above the power of reasoning; therefore, those abstruse matters we feel, are convinced of, and reflect upon, and draw them into our use. I will here set down, while speaking of these things, a very powerful amulet for the stopping, immediately, a bloody-flux; for the which (with a faith) I dare lay down my life for the success, and entire cure.

An Amulet for Flux of Blood.

“In the blood of Adam arose death---in the blood of Christ death is extinguished---in the same blood of Christ I command thee, O, blood, that thou stop fluxing!”*

In this one godly superstition there will be found a *ready*, cheap, easy remedy for that dreadful disorder the bloody-flux, whereby a poor miserable wretch will reap more real benefit than in a whole shop of an apothecary's drugs. These four letters יהיה are a powerful charm, or amulet, against the common ague; likewise, let them be written upon a piece of clean and new vellum, at any time of the day or night, and they will be found a speedy and certain cure, and much more efficacious than the word *Abracadabra*: however, as that ancient charm is still (amongst some who pretend to cure agues, &c.) in some repute, I will here set down the form and manner of its being

* Let the party who pronounces these words hold the other's hand.

written

written;* likewise it must be pronounced, or spoken, in the same order as it is written, with the intent or will of the operator declared at the same time of making it.

CHAP. IV.

OF UNCTIONS, PHILTRES, POTIONS, &c.---THEIR MAGICAL VIRTUES.

UNGUENTS, or unctions, collyries, philtres, &c., conveying the virtues of things natural to our spirits, do multiply, transform, transfigure, and transmute it accordingly; they also transpose *those* virtues, which are in *them*, into *it*, so that it not only acts upon its *own body*, but also upon *that* which is *near it*, and affects that (by visible rays, charms, and by touching it) with some agreeable quality like to itself. For, because our spirit is the *pure, subtil, lucid, airy*, and unctuous vapour of the blood, nothing, therefore, is better adapted for collyriums than the like *vapour*, which are more suitable to our spirit in substance; for then, by reason of their likeness, they do more stir up, attract, and transform the spirit. The same virtue have other ointments, and confections. Hence, by the touch, often plague, sickness, faintings, poisoning, and love, is induced, either by the hands or clothes being anointed; and often by kissing, things been held in the mouth, love is likewise excited.

* It is here to be particularly noticed by us, that, in forming of a charm, or amulet, it will be of no effect except the very soul of the operator is strongly and intensely exerted and impressed, as it were, and the image of the idea sealed on the charm, or amulet; for, without this, in vain will be all the observation of times, hours, and constellations; therefore, this I have thought fit to mention, once for all, that it may be almost always uppermost in the mind of the operator, for, without this one thing being observed and noticed, many who form seals, &c., do fall short of the wished-for effect.

ABRACADABRA
BRACADABRA
RACADABRA
ACADABRA
CADABRA
ADABRA
DABRA
ABRA
BRA
RA
A

Now

Now the sight, as it perceives more purely and clearer than the other senses, seals in *us* the marks of things more acutely, and does, most of all, and before all others, agree with our fantastic spirit ; as is apparent in dreams, when things seen do more often present themselves to us than things heard, or any thing coming under the other senses. Therefore, when collyriums transform the visual spirits, that spirit easily affects the imagination, which, being affected with divers species and forms, transmits the same, by the same spirit, unto the outward sense of sight, by which there is formed in it a perception of such species and forms, in that manner, as if it were moved by external objects, that there appear to be seen terrible images, spirits, and the like. There are some *collyriums* which make us see the *images of spirits in the air*, or elsewhere ; which I can make of the *gall of a man*, and the *eyes of a black cat*, and some other things. The same is made, likewise, of the blood of a lapwing, bat, and a goat ; and if a smooth shining piece of steel be smeared over with the juice of mugwort, and be made to fume, it causes invoked spirits to appear. There are some perfumes, or suffumigations and unctions, which make men speak in their sleep, walk, and do those things that are done by men that are awake, and often what, when awake, they cannot, or dare not do ; others, again, make men hear horrid or delightful sounds, noises, and the like.

And, in some measure, this is the cause why *mad* and melancholy men believe they hear and see things equally false and improbable, falling into most gross and pitiful delusions, fearing where no fear is, and angry where there is none to contend. Such passions as these *we* can induce by *magical vapours*, *confections*, *perfumes*, *collyries*, *unguents*, *potions*, *poisons*, *lamps*, *lights*, &c. ; likewise by *mirrors*, *images*, *enchantments*, *charms*, *sounds*, and *music* ; also by *divers rites*, *observations*, *ceremonies*, *religion*, &c.

CHAP. V.

OF MAGICAL SUSPENSIONS AND ALLIGATIONS---SHEWING HOW, AND BY WHAT POWER, THEY RECEIVE VIRTUE, AND ARE EFFICACIOUS IN NATURAL MAGIC.

WHEN the soul of the world, by its virtue, doth make all things (that are naturally generated, or artificially made) fruitful, by sealing and impressing on them celestial virtues for the working of some wonderful effect, then things themselves not only applied by collyry, or suffume, or ointment, or any other such like way ; but when they are conveniently bound to, or wrapped up, or suspended about the neck, or any other way applied, although by ever so easy a contact, they do impress their virtue upon us : by these alligations, &c., therefore, the accidents of the body and mind are changed into sickness or health, valour, fear, sadness or joy, and the like ; they render those that carry them, gracious, terrible, acceptable, rejected, honoured, beloved, or hateful and abominable.

Now these kind of passions are conceived to be infused no otherwise than is manifest in the grafting of trees, where the vital life and virtue is communicated from the trunk to the twig engrafted into it, by way of contact and alligation ; so in the female palm-tree, when she comes near to the male, her boughs bend to the male, which the gardener seeing, he binds them together by ropes across, but soon becomes straight, as if by the continuation of the rope she had received a propagating virtue from the male. And it is said, if a woman takes a needle, and bewray it with dung, and put it up in earth in which the carcass of a man has been buried, and carry it about her in a piece of cloth used at a funeral, no man can defile her as long as she carries that.

Now by these examples we see how, by certain alligations of certain things, also suspensions, or by the most simple contact or continuation of any thread, we may be able to receive some virtues thereby ; but it is necessary to know the certain rule of magical alligation and suspension ; and the manner that the art requires is this, viz. that they must be done under a certain and suitable constellation ; and they must be done with wire, or silken threads, or sinews
of

of certain animals; and those things that are to be wrapped up, are to be done in the leaves of herbs, or skins of animals, or membranous parchments, &c. For, if you would procure the *solar* virtue of any thing, this is to be wrapped up in bay leaves, or the skin of a lion, hung round the neck with gold, silk, or purple or yellow thread: while the sun reigns in the heavens, so shalt thou be endued with the virtue of that thing. So if a saturnine quality or thing be desired, thou shalt in like manner take that thing, while Saturn reigns, and wrap it up in the skin of an ass, or in a cloth used at a funeral, especially if melancholy or sadness is to be induced, and with a sad, or ash, or leaden, or black silk or thread, hang it about thy neck; and so in the same manner we must proceed with the rest.

CHAP. VI.

OF ANTIPATHIES.

IT is necessary, in this place, to speak of the *antipathies of natural things*, seeing it is requisite, as we go on, to have a thorough knowledge of that obstinate contrariety of Nature, where any thing shuns its contrary, and drives it, as it were, out of its presence. Such antipathy as this has the root rhubarb against choler; treacle against poison; the *sapphire stone* against hot biles, feverish heats, and diseases of the eyes; the *amethyst* against drunkenness; the *jasper* against the bloody-flux and offensive imaginations; the *emerald*, and *agnus castus* against lust; *achates* or *agates* against poison; piony against the falling sickness; *coral* against the ebullition of black choler, and pains of the stomach; the *topaz* against spiritual heats, such as are covetousness, lust, and all manner of love excesses. The same antipathy is there, also, of pismires against the herb organ, and the wing of a bat, and the heart of a lapwing, from the presence of which they fly. Also, the organ is contrary to a certain poisonous fly which cannot resist the sun, and resists salamanders, and loaths cabbage with such a deadly hatred that they cannot endure each other.

So they say cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. A *diamond* disagrees with a *loadstone*; that being present, it suffers no iron to be drawn to it. Sheep avoid frog-parsley as a deadly thing; and, what is more wonderful, Nature hath depicted the sign of this antipathy upon the livers of sheep, in which the very figure of frog-parsley doth naturally appear. Again, goats hate garden-basil, as if there was nothing more pernicious. And, amongst animals, mice and weasels disagree; so a lizard is of a contrary nature to a scorpion, and induces great terror to the scorpion with its very sight, and they are therefore killed with the oil of them; which oil will likewise cure the wounds made by scorpions. There is a great enmity between scorpions and mice; therefore if a mouse be applied to the bite of a scorpion, he cures it. Nothing is so much an enemy to snakes as crabs; and if swine be hurt by them, they are cured by crabs; the sun, also being in Cancer, serpents are tormented. Also, the scorpion and crocodile kill one another; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmoveable. The bird called a bustard flies away at the sight of a horse; and a hart at the sight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog; so doth a lion at the crowing of a cock; and a panther will not touch them that are anointed with the fat of a hen, especially if garlick has been put into it. There is also an enmity between foxes and swans; bulls and jackdaws. And some birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; also, harts and dragons. Amongst water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrol and lobster, which latter, but seeing the former, is nearly struck dead with fear; but the lobster tears the conger. The civet-cat cannot resist the panther; and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off. Apollo says, in his hieroglyphics, if any one be girt about with the skin of a civet-cat, he may pass safe through his enemies. The lamb flies from the wolf; and if the tail, skin, or head of lupus be hung up in the sheeps'-cot, they cannot eat their meat for very fear.

And

And Pliny mentions the bird called the marlin, that breaks the eggs of the crow, whose young are annoyed by the fox; that she also will pinch the whelps of the fox, and the fox likewise, which, when the crow sees, they help the fox against her as against a common enemy. The linnet lives in, and eats thistles; yet she hates the ass, because he eats the thistles and flowers of them. There is so great an enmity between the little bird called esalon and the ass, that their blood will not mix; and that, at the simple braying of the ass, both the esalon's eggs and young perish together. There is, also, a total antipathy of the olive-tree to the harlot; that, if she plant it, it will neither thrive nor prosper, but wither. A lion fears lighted torches, and is tamed by nothing sooner. The wolf fears not sword or spear, but a stone; by the throwing of which a wound being made, worms breed in the wolf. A horse fears a camel so much that he cannot endure the picture of that beast. An elephant, when he rages, is quieted by seeing a cock. A snake is afraid of a naked man, but pursues one clothed. A mad bull is tamed by being tied to a fig-tree. Amber attracts all things to it but garden-basil, and things smeared with oil, between which there is a natural antipathy.

CHAP. VII.

OF THE OCCULT VIRTUES OF THINGS WHICH ARE INHERENT IN THEM ONLY IN THEIR LIFE-TIME, AND SUCH AS REMAIN IN THEM EVEN AFTER DEATH.

IT is expedient for us to know that there are some things which retain virtue only while they are living, others even after death. So in the cholic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one shall swallow the heart of a lapwing, swallow, weasel, or a mole, while it is yet living and warm with natural heat, it improves his intellect, and helps him to remember, understand, and foretel things to come. Hence this general rule,—that what
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ever things are taken for magical uses from animals, whether they are stones, members, hair, excrements, nails, or any thing else, they must be taken from those animals while they are yet alive, and, if it is possible, that they may live afterwards. If you take the tongue of a frog, you put the frog into water again ;— and Democritus writes, that if any one shall take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats of a woman, she is compelled, against her will, to answer whatsoever you shall ask of her. Also, take the eyes of a frog, which must be extracted before sun-rise, and bound to the sick party, and the frog to be let go again blind into the water, the party shall be cured of a tertian ague ; also, the same will, being bound with the flesh of a nightingale in the skin of a hart, keep a person always wakeful without sleeping. Also, the roe of the fork fish being bound to the navel, is said to cause women an easy child-birth, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of the eyes, cures the same, if the serpent be let go alive. So, likewise, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache ; and dogs will never bark at those who have the tail of a weasel that has escaped. Democritus says, that if the tongue of the cameleon be taken alive, it conduces to good success in trials, and likewise to women in labour ; but it must be hung up on some part of the outside of the house, otherwise, if brought into the house, it might be most dangerous.

There are very many properties that remain after death ; and these are things in which the idea of the matter is less swallowed up, *according to Plato*, in them : even after death, that which is immortal in them will work some wonderful things :—as in the skins we have mentioned of several wild beasts, which will corrode and eat one another after death ; also, a drum made of the rocket-fish drives away all creeping things at what distance soever the sound of it is heard ; and the strings of an instrument made of the guts of a wolf, and being strained upon a harp or lute, with strings made of sheep-guts, will make no harmony.

CHAP. VIII.

OF THE WONDERFUL VIRTUES OF SOME KIND OF PRECIOUS STONES.

IT is a common opinion of magicians, that stones inherit great virtues, which they receive through the spheres and activity of the celestial influences, by the medium of the soul or spirit of the world. Authors very much disagree in respect of the probability of their actually having such virtues in potentia, some debating warmly against any occult or secret virtue lying hid in them; others, as warmly, shewing the causes and effects of these sympathetic properties. However, to leave these trifling arguments to those who love cavil and contentions better than I do, and, as I have neither leisure nor inclination to enter the lists with sophists, and tongue-philosophers; I say, that these occult virtues are disposed throughout the animal, vegetable, and mineral kingdoms, by seeds, or ideas originally emanating from the Divine mind, and through supercelestial spirits and intelligence always operating, according to their proper offices and governments allotted them; which virtues are infused, as we before said, through the medium of the Universal Spirit, as by a general and manifest sympathy and antipathy established in the law of Nature. Amongst a variety of examples, the loadstone is one most remarkable proof of the sympathy and antipathy we speak of. However to hasten to the point. Amongst stones, those which resemble the rays of the sun by their golden sparklings, (as does the glittering stone *ætites*) prevent the falling-sickness and poisons, if worn on the finger; so the stone which is called *oculis solis*, or eye of the sun, being in figure like to the apple of the eye, from which shines forth a ray, comforts the brain, and strengthens sight; the carbuncle, which shines by night, hath a virtue against all airy and vaporous poisons; the chrysolite stone, of a light green colour, when held against the sun, there shines in it a ray like a star of gold; this is singularly good for the lungs, and cures asthmatical complaints; and if it be bored through, and the hollow filled with the mane of an ass, and bound to the left arm, it chases away all foolish and idle imaginations and melancholy fears, and drives away folly.

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The stone called iris, which is like crystal in colour, being found with six corners, when held in the shade, and the sun suffered to shine through it, represents a natural rainbow in the air. The stone heliotropium, green, like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life; there is, likewise, another wonderful property in this stone, and that is, that it so dazzles the eyes of men, that it causes the bearer to be invisible; but then there must be applied to it the herb bearing the same name, viz. heliotropium, or the sun-flower; and these kind of virtues Albertus Magnus, and William of Paris, mention in their writings. The jacinth also possesses virtue from the sun against poisons, pestilences, and pestiferous vapours; likewise it renders the bearer pleasant and acceptable; conduces, also, to gain money; being simply held in the mouth, it wonderfully cheers the heart, and strengthens the mind. Then there is the pyrophilus, of a red mixture, which Albertus Magnus reports that Æsculapius makes mention of in one of his epistles to Octavius Cæsar, saying, "There is a certain poison, so intensely cold, which preserves the heart of man, being taken out, from burning; so that if it be put into the fire for any time, it is turned into a stone, which stone is called *pyrophilus*:" it possesses a wonderful virtue against poison; and it infallibly renders the wearer thereof renowned and dreadful to his enemies. Apollonius is reported to have found a stone called pantaura, (which will attract other stones, as the loadstone does iron) most powerful against all poisons: it is spotted like the panther, and therefore some naturalists have given this stone the name of pantherus: Aaron calls it evanthum; and some, on account of its variety, call it pantochras.

CHAP. IX.

OF THE MIXTURES OF NATURAL THINGS ONE WITH ANOTHER, AND THE PRODUCING OF
MONSTROUS ANIMALS, BY THE APPLICATION OF NATURAL MAGIC.

MAGICIANS, students, and observers of the operations of Nature, know how, by the application of active forms to a matter fitly disposed, and made, as it were, a proper recipient, to effect many wonderful and uncommon things that seem strange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we desire ; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one single thing, but are dispersed amongst many of the compounds here amongst us ; wherefore it is necessary, if there be a hundred virtues of the sun dispersed through so many animals, plants, metals, or stones, we should gather all these together, and bring them all into one form, in which we shall see all the said virtues, being united, contained. Now there is a double virtue in commixing : one, viz. which was once planted in its parts, and is *celestial* ; the other is obtained by a certain artificial mixture of things, mixed among themselves, according to a due proportion, such as agree with the heavens under a certain constellation ; and this virtue descends by a certain similitude or likeness that is in things amongst themselves, by which they are drawn or attracted towards their superiors, and as much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its agent. So from a certain composition of *herbs, vapours*, and such like, made according to the rules of Natural and Celestial Magic, there results a certain common form ; of which we shall deliver the true and infallible rules and experiments in our Second Book, where we have written expressly on the same.

We ought, likewise, to understand that by how much more noble and excellent the form of any thing is, by so much the more it is prone, and apt to receive, and powerful to act. Then the virtue of things do indeed become wonderful ; viz. when they are applied to matters, mixed and prepared in fit

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seasons

seasons to give them life, by procuring life for them from the stars, our own spirit powerfully co-operating therewith; for there is so great a power in prepared matters, which we see do then receive life, when a perfect mixture of qualities do break the former contrariety; for so much the more perfect life things receive, by as much the temper and composition is free from contrariety. Now the heavens, as a prevailing cause, do, from the beginning of every thing, (to be generated by the concoction and perfect digestion of the matter) together with life, bestow celestial influences and wonderful gifts, according to the capacity that is in that life and sensible soul to receive more noble and sublime virtues. For the celestial virtue otherwise lies asleep, as sulphur kept from flame; but in living bodies it doth always burn, as kindled sulphur, which, by its vapour, fills all the places that are near.

There is a book called, "A Book of the Laws of Pluto," which speaks of monstrous generations, which are not produced according to the laws of Nature. Of these things which follow we know to be true; viz. of worms are generated gnats; of a horse, wasps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a scorpion is produced. If a duck be dried into powder, and put into water, frogs are soon generated; but if he be baked in a pie, and cut into pieces, and be put in a moist place under ground, toads are generated. Of the herb garden-basil, bruised, and put between two stones, are generated scorpions. Of the hairs of a menstruous woman, put under dung, are bred serpents; and the hair of a horse's tail, put into water, receives life, and is turned into a most pernicious worm. And there is an art wherewith a hen, sitting upon eggs, may be generated the form of a man, which I myself know how to do, and which magicians call the mandrake, and it hath in it wonderful virtues.

You must, therefore, know which and what kind of matters are either of art or nature, begun or perfected, or compounded of more things, and what celestial influences they are able to receive. For a congruity of natural things is sufficient for the receiving of influence from celestial; because, nothing hindering, the celestials send forth their light upon inferiors; they suffer no matter to be destitute of their virtue. Wherefore as much matter as is *perfect* and
pure

pure is, as we before said, fitted to receive celestial influences ; for that is the binding and continuing of the matter of the soul to the world, which doth daily flow in upon things natural, and all things which *Nature hath prepared*, that it is impossible that a prepared matter should not receive life, or a more noble form.

CHAP. X.

OF THE ART OF FASCINATION, BINDING, SORCERIES, MAGICAL CONFECTIONS, LIGHTS, CANDLES, LAMPS, &c. &c. ; BEING THE CONCLUSION OF THE NATURAL MAGIC.*

WE have so far spoken concerning the great virtues, and wonderful efficacy, of natural things ; it remains now that we speak of a wonderful power and faculty of fascination ; or, more properly, a magical and occult binding of men into love or hatred, sickness or health ;—also, the binding of thieves, that they cannot steal in any place ; or to bind them that they cannot remove, from whence they may be detected ;—the binding of merchants, that they cannot buy nor sell ;—the binding of an army, that they cannot pass over any bounds ;—the binding of ships, so that no wind, though ever so strong, shall be able to carry them out of that harbour ;—the binding of a mill, that it cannot, by any means whatsoever, be turned to work ;—the binding of a cistern, or fountain, that the water cannot be drawn up out of them ;—the binding of the ground, so that nothing will bring forth fruit, or flourish in it ; also, that nothing can be built upon it ;—the binding of fire, that, though it be ever so strong, it shall burn no combustible thing that is put to it ;—also, the binding of lightnings and tempests, that they shall do no hurt ;—the binding of dogs, that they cannot bark ;—also, the binding of birds and wild beasts, that they shall not be able to run or fly away ; and things familiar to

* The latter part of this Chapter serves as a rule to be observed in the composition of all kinds of mixed experiments ; and it is as appropriate to the materials collected for talismans, seals, &c. treated of in our Celestial Magic, Book II.

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these, which are hardly creditable, yet known by experience. Now how it is that these kind of bindings are made and brought to pass, we must know. They are thus done : by sorceries, collyries, unguents, potions, binding to and hanging up of talismans, by charms, incantations, strong imaginations, affections, passions, images, characters, enchantments, imprecations, lights, and by sounds, numbers, words, names, invocations, swearings, conjurations, consecrations, and the like.

OF SORCERIES.

THE force of sorceries are, no doubt, very powerful ; indeed, they are able to confound, subvert, consume, and change all inferior things ; likewise there are sorceries by which we can suspend the faculties of men and beasts. Now, as we have promised, we will shew what some of these kind of sorceries are, that, by the example of these, there may be a way opened for the whole subject of them. Of these, the first is menstruous blood, which, how much power it has in sorcery, we will now consider :—First, if it comes over new wine, it will turn it sour ; and if it does but touch a vine, it will spoil it for ever ; and, by its very touch, it renders all plants and trees barren, and those newly set, die ; it burns up all the herbs in the garden, and makes fruit fall from trees ; it makes dim the brightness of a looking-glass, dulls the edges of knives and razors, dims the beauty of polished ivory, and makes iron rusty ; it likewise makes brass rusty, and to smell very strong ; by the taste, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable ; it destroys whole hives of bees, and drives them away, if it does but touch them ; it makes linen black that is boiled with it ; it makes mares cast their foals by touching them with it, and women miscarry ; it makes asses barren if they eat of the corn touched by it. The ashes of menstruous clothes cast upon purple garments, that are to be washed, change their colour, and likewise take away the colour of flowers. It also drives away tertian and quartan agues, if it be put into the wool of a black ram, and tied up in a
silver

silver bracelet ; as also if the soles of the patient's feet be anointed therewith, and especially if it be done by the woman herself, the patient not knowing what she uses. It likewise cures the falling sickness ; but most especially it cures them that are afraid of water or drink after they are bitten by a mad dog, if only a menstuous cloth be put under the cup. Likewise, if a menstuous woman shall walk naked, before sun-rise, in a field of standing corn, all hurtful things perish ; but if after sun-rise, the corn withers ; also, they are able to expel hail, rain, thunders, and lightnings ; more of which Pliny mentions. Know this, that if they happen at the decrease of the moon, they are a much greater poison than in the increase, and yet much greater if they happen between the decrease and change ; but if they happen in the eclipse of the sun or moon, they are a most incurable and violent poison. But they are of the greatest force when they happen in the first years of the virginity, for then if they but touch the door-posts of a house, no mischief can take effect in it. And some say that the threads of any garment touched therewith cannot be burnt, and if they are cast into a fire, it will spread no farther. Also it is noted, that the root of piony being given with castor, and smeared over with a menstuous cloth, it certainly cureth the falling sickness.

Again, let the stomach of a hart be roasted, and to it be put a perfume made with a menstuous cloth ; it will make cross-bows useless for the killing of any game. The hairs of a menstuous woman, put under dung, breeds serpents ; and if they are burnt, will drive away serpents with the fume. So great and powerful a poison is in them, that they are a poison to poisonous creatures.

We next come to speak of hippomanes, which, amongst sorceries, are not accounted the least : and this is a little venomous piece of flesh, the size of a fig, and black, which is in the forehead of a colt newly foaled, which, unless the mare herself doth presently eat, she will hardly ever love her foals, or let them suck ; and this is a most powerful philter to cause love, if it be powdered, and drank in a cup with the blood of him that is in love : such a potion was given to Medea by Jason.

There is another sorcery which is called hippomanes, viz. a venomous liquor issuing out of the share of a mare at the time she lusts after the horse. The civet-

civet-cat, also, abounds with sorceries ; for the posts of a door being touched with her blood, the arts of jugglers and sorcerers are so invalid that evil spirits can by no means be called up, or compelled to talk with them :---This is Pliny's report. Also, those that are anointed with the oil of her left foot, being boiled with the ashes of the ancle bone of the same and the blood of a weasel, shall become odious to all. The same, also, is to be done with the eye being decocted. If any one hath a little of the strait-gut of this animal about him, and it is bound to the left arm, it is a charm ; that if he does but look upon a woman, it will cause her to follow him at all opportunities ; and the skin of this animal's forehead withstands witchcraft.

We next come to speak of the blood of a basilisk, which magicians call the blood of Saturn.---This procures (by its virtue) for him that carries it about him, good success of petitions from great men ; likewise makes him amazingly successful in the cure of diseases, and the grant of any privilege. They say, also, that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the sick person shall answer him that brought it in, and who, standing at his feet, shall ask him concerning his disease, there is certain hope of life ; and that he shall die if he make him no answer. They say, also, that a stone bitten by a mad dog causes discord, if it be put into drinks ; and if any one shall put the tongue of a dog, dried, into his shoe, or some of the powder, no dog is able to bark at him who hath it ; and more powerful this, if the herb hound's-tongue be put with it. And the membrane of the secundine of a bitch does the same ; likewise, dogs will not bark at him who hath the heart of a dog in his pocket.

The red toad (Pliny says) living in briers and brambles, is full of sorceries, and is capable of wonderful things : there is a little bone in his left side, which being cast into cold water, makes it presently hot ; by which, also, the rage of dogs are restrained, and their love procured, if it be put in their drink, making them faithful and serviceable ; if it be bound to a woman, it stirs up lust. On the contrary, the bone which is on the right side makes hot water cold, and it binds it so that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the sick in a snake's skin ; and likewise

wise cures all fevers, the St. Anthony's fire, and restrains love and lust. And the spleen and heart are effectual antidotes against the poisons of the said toad. Thus much Pliny writes.

Also it is said, that the sword with which a man is slain hath wonderful power ; for if the snaffle of a bridle, or bit, or spurs, be made of it, with these a horse ever so wild is tamed, and made gentle and obedient. They say, if we dip a sword, with which any one was beheaded, in wine, that it cures the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themselves in every respect to be changed into one ; and this is done by dissolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a skull, and, while the force of the draught operates, he will fancy every living creature to be a bear like to himself ; neither can any thing divert or cure him till the fumes and virtue of the liquor are entirely expended, no other distemper being perceivable in him.

The most certain cure of a violent head-ache, is to take any herb growing upon the top of the head of an image ; the same being bound, or hung about one with a red thread, it will soon allay the violent pain thereof.

OF MAGICAL LIGHTS, CANDLES, LAMPS, &c.

THERE are made, artificially, some kinds of lamps, torches, candles, and the like, of some certain and appropriate materials and liquors opportunely gathered and collected for this purpose, which, when they are lighted and shine alone, produce some wonderful effects. There is a *poison* from mares, after copulation, which, being lighted in torches composed of their fat and marrow, doth represent on the walls a monstrous deformity of horses' heads, which thing is both easy and pleasant to do : the like may be done of asses and flies. And the skin of a serpent or snake, lighted in a green lamp, makes the images of the same to appear ; and grapes produce the same effect, if, when they are

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in their flowers, you shall take a phial, and bind it to them, filled with oil, and shall let them remain so till they are ripe, and then the oil be lighted in a lamp, you shall see a prodigious quantity of grapes ; and the same in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that stand about will be of a gigantic stature ; and if it be lighted in a clear evening, the stars will seem scattered about.

The ink of the cuttle-fish being put into a lamp, makes Blackamoors appear. So, also, a candle made of some saturnine things, such as man's fat and marrow, the fat of a black cat, with the brains of a crow or raven, which being extinguished in the mouth of a man lately dead, will afterwards, as often as it shines alone, bring great horror and fear upon the spectators about it.

Of such like *torches, candles, lamps, &c.*, (of which we shall speak further in our Book of *Magnetism and Mummies*) Hermes speaks largely of ; also Plato and Chyrannides ; and, of the later writers, Albertus Magnus makes particular mention of the truth and efficacy of these, in a treatise on these particular things relative to lights, &c.

OF THE ART OF FASCINATION, OR BINDING BY THE LOOK OR SIGHT.

WE call fascination a binding, because it is effected by a look, glance, or observation, in which we take possession of the spirit, and overpower the same, of those we mean to fascinate or suspend ; for it comes through the eyes, and the instrument by which we fascinate or bind is a certain, pure, lucid, subtil spirit, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the soul which directs it to the object previously disposed to be fascinated. This doth always send forth by the eyes rays or beams, carrying with them a pure subtil spirit or vapour into the eye or blood of him or her that is opposite. So the eye, being opened and intent upon any one with a strong imagination, doth dart its beams, which are the
vehicle

vehicle of the spirit, into whatever we will affect or bind, which spirit striking the eye of them who are fascinated, being stirred up in the heart and soul of him that sends them forth, and possessing the breast of them who are struck, wounds their hearts, infects their spirits, and overpowers them.

Know, likewise, that in witches, those are most bewitched, who, with often looking, direct the edge of their sight to the edge of the sight of those who bewitch or fascinate them; whence arose the saying of "Evil eyes, &c." For when their eyes are reciprocally bent one upon the other, and are joined beams to beams, and lights to lights, then the spirit of the one is joined to the spirit of the other, and then are strong ligations made; and most violent love is stirred up, only with a sudden looking on, as it were, with the darting a look, or piercing into the very inmost of the heart, whence the spirit and amorous blood, being thus wounded, are carried forth upon the lover, and enchanter; no otherwise than the spirit and the blood of him that is murdered is upon the murderer, who, if standing near the body killed, the blood flows afresh, which thing has been tried by repeated experiments.

So great power is there in fascination that many uncommon and wonderful things are thereby effected, especially when the vapours of the eyes are subservient to the affection; therefore collyries, ointments, alligations, &c. are used to affect and corroborate the spirit in this or that manner: to induce love, they use venereal collyriums, as hippomanes, blood of doves, &c. To induce fear, they use martial collyriums, as the eyes of wolves, bear's fat, and the civet-cat. To procure misery, or sickness, they use saturnine, and so on.

Thus much we have thought proper to speak concerning Natural Magic, in which we have, as it may be said, only opened the first chamber of Nature's storehouse; *indeed we should have inserted many more things here*, but as they fall more properly under the heads of *Maguetism*, *Mummy*, &c., to which we refer the reader, we shall take our leave of the reader for the present, that we may give him time to breathe, likewise to digest what he has here feasted upon; and, while he is preparing to enter the unlocked chambers

of Magic and Nature, we will procure him a rich service of most delicious meats, fit for the hungry and thirsty traveller through the vast labyrinths of wisdom and true science.

END OF THE NATURAL MAGIC.

THE Author having, under the title of Natural Magic, collected and arranged every thing that was curious, scarce, and valuable, as well his own experiments, as those in which he has been indefatigable in gathering from the science and practice of Magical Authors, and those the most ancient and abstruse, as may be seen in the list at the end of the Book, where he has put down the names of the authors, from which he has translated many things that were never yet published in the English language, particularly *Hermes, Tritemius, Paracelsus, Bacon, Dee, Porta, Agrippa*, &c. &c. &c.; from whom he has not been ashamed to borrow what he thought and knew would be valuable and gratifying to the sons of Wisdom, in addition to many other rare and uncommon experiments relative to this art.